

26 June 1978

READING 7

COSMIC LAWS

The new groups need another paper to take them to the end of this term, but others need only use it if they want to.

Several people, who have only recently joined us, have glimpsed the fact that the teaching on cosmoses should give quite a precise description of the 'Laws of Nature' – the natural as contrasted with the man-made laws under which we live. In fact there are two sets of cosmic laws: the 'Law of Octaves' which governs any succession or cycle of events and determines the predictable patterns which things tend to follow if nothing unexpected intervenes; and the 'Law of Three Forces' which presides over the genesis of any new event or the appearance of those unpredictable modifications of the mechanical pattern which are often met with.

The different branches of science are always meeting up with examples of the law of octaves (as in the periodic table of elements, the spectrum of light, or the laws of resonance and harmony in music) but never see them as examples of a universal law, because of ignorance of the Law of Three, the operation of which is commonly ascribed to chance and has to be approached quite differently. Descriptions of it come therefore in schools of conscious origin or mystics as in St. Patrick's Hymn called *The Deer's Cry* which begins and ends:

I bind myself today to a strong strength, to a calling on the Trinity. I believe in a Threeness with confession of a Oneness in the Creator of the World.

(Quoted in *The City Without Walls*, p.200)

In fact though everyone knows that 'to every action there is an equal and opposite reaction', yet common man is blind to the appropriate 'Third Force' which would be needed to resolve that impasse in any particular case. 'The laws of nature are like millstones which will grind you to powder unless you know how to be the miller', wrote the alchemist Eliphas Levy; and to 'know how to be the miller' requires knowledge of the *interaction* of the two sets of laws, which in turn demands pretty considerable knowledge of *both* as based on practice and direct experience.

Though over several years we were encouraged by Mr. Ouspensky to investigate any teaching that appeared in London which might lead to the discovery of a tradition that had a valid method for Self-realization, we never found anyone who could teach us about the *interaction* of the Law of Three and the Law of Octaves until we began to have private audiences with the Shankaracharya. Judge of my astonishment when, in 1962 at one of my early audiences, being asked to describe the framework of our Western teaching, I heard him comment that 'the two sets of laws are exactly the same in his teaching as in ours', and he then proceeded to give some very telling examples which proved the point. Only now are we able to give a fairly complete account of the interaction of both sets of laws in Eastern and Western traditions to those who want it.

But this is not the moment to go into the question in any detail since the holiday season has begun and tiresome repetitions would be needed for absentees. If there is sufficient demand we could start some systematic study in the autumn. Enough to say now:

1. The Law of Octaves explains how energy runs down inevitably, so that all processes change direction, slow down and stop, unless certain conscious impulses are given at particular moments.
2. That in man's activities different combinations and concentrations of the Three Forces ('Gunas') are needed to give the particular results we may want. Physical work demands one combination; inventions or skilled crafts another; and the creation of an original work of art another combination again – the same one as is needed for meditation and Self-realization.
3. The Protocosmos is present in everything everywhere on all three levels (physical, subtle and Causal). In the Hagiocosmos (Avyakta – unmanifested) the three forces are united under one Will (St. Patrick's 'Threeness in a Oneness') so there is no time and therefore no movement. But in worlds below, there is *perpetual movement* caused by the interplay of the forces which get increasingly complicated as the density of populations increases.

Till next term then, let us try to observe the relation between *the intention and the result*, not only in our own actions but in the microcosmos – the activities of sleeping man.

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